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Vergil was regarded by scholars. In the literary traditions we find the seeds which grew up later as the conception of a mighty wizard, who protected the city of Naples from all evils. The tales are very naïve, the bronze fly, the bronze horse, the bronze statue with bent bow, the palladium in a narrow-necked bottle; but they are instructive in a study of the mediæval intellect. The author shows how the legends originated at Naples, were transferred in part to Rome, and thence entered into the popular literatures of all western Europe.

The whole volume is of great interest. Many apparent inconsistencies are explained; for example, the frequent association, in renaissance art, of Vergil with David, Isaiah and the other prophets and his connection with the "Bocca della Verità." The illustrations are drawn from a wide range of reading; and the whole has been carefully analyzed and reproduced in an exceptionally clear and interesting form. In fact, the work in Italian has long enjoyed a recognition justly due to its many merits.

The translation is accurate and easy in style, (too easy occasionally, see *e. g.*, p. 361). It has been made from the proof sheets of the second edition, so that it "has the advantage of the author's latest revision." But we venture to say that his revision is not very thorough, as we find unchanged some references which, although in place at the time the book was first published, should now be altered to later and more scholarly editions. The greatest fault of the work is the lack of an index. The volume contains a wealth of information and of references to many important topics, but we have not even head-lines to guide us in a search for any particular subject. This is peculiarly exasperating in a book which might be valuable to a careful student.

DANA C. MUNRO.

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*Histoire des institutions monarchiques dans le royaume latin de Jerusalem, 1099-1291.* Par GASTON DODU. Pp. xiv., 381. Paris: Hachette et Cie. 1894.

In the six chapters of this work, M. Dodu describes the geographical and political conditions of the kingdom, the character of the Latin monarchy; the military service; the financial organization; the judicial power; and the relations existing between the king and the clergy.

According to the author's views, the king was restricted at every point in the exercise of his powers. As political and military chief he was dependent on the good-will of the barons. In judicial

matters he merely presided over and announced the decisions of a court of the barons. He was always in financial straits. His income, which should have been large, if we consider its extensive sources, was constantly depleted by concessions to individuals and orders, in order to obtain their aid. Each new body of crusaders might prove a source of weakness to the cause as their good-will had to be bought by new concessions, and these were always permanent. The monarch was frequently at strife with the clergy, because the latter were attempting to carry out the Gregorian program.

Most of these statements are undoubtedly accurate. M. Dodu's work nevertheless is open to grave criticism. The period which we wish to understand is that before the capture of Jerusalem in 1187. After that the kingdom was never powerful; the kings were, for the most part, mere figure-heads. Jerusalem was recovered only for a brief period by the diplomatic successes of Frederic II. The last hundred years have little interest in a study of the causes of the downfall of the kingdom. Now the source on which our author mainly relies for the interpretation of the attributes of the monarch is the work of Jean d'Ibelin. This author wrote about 1255, and does not himself profess to give an exact picture of the conditions which existed before that time. He had been at war with Frederic II, and had an interest in belittling the power of the king, as had also the other authors of the time who furnish almost all the material which M. Dodu has used. It is very easy to point out errors in Jean d'Ibelin's book; *e. g.*, his account of the coronation of the kings, the fiefs of the clergy, etc. Now, can we trust this author when he describes the powers of the king? M. Dodu has done so, although he admits that the chroniclers contradict d'Ibelin in other matters. A thirteenth century author, with a decided reason for prejudice, is an unsatisfactory authority for the twelfth century. Similarly, M. Dodu follows William of Tyre too implicitly for the events of the early years of the kingdom. The learned bishop is an excellent authority for the events of his own time, but should not be trusted for the previous decades, for which we have better contemporary sources.

Outside of his own subject M. Dodu is careless. References in some cases are multiplied with no reason and lay the author open to uncharitable criticism. Giesebrecht's "*Geschichte der deutschen Kaiserzeit*" ends in 1180,\* but is quoted on page 154 for the reign of Frederic II.

The introduction (pp. 1-72) is a summary of the sources for this work, with a select bibliography of secondary works. It is well done

\* This was written before the publication of the sixth volume.

and is the most useful bibliography of the subject available. The volume is adequately indexed and has an appendix containing genealogical tables for the different kings.

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*A History of Slavery and Serfdom.* By JOHN KELLS INGRAM, LL. D. Pp. 285. Price, \$1.60. London: Adam and Charles Black; New York: Macmillan & Co., 1895.

The volume before us contains in an expanded form, Dr. Ingram's article on slavery in the *Encyclopedia Britannica*. Being written for the general reader, its aim is to present "such broad views and general ideas in relation to the history of slavery as ought to be a part of the mental furniture of all educated persons."

In the introductory chapter which is perhaps the best in the book, Dr. Ingram discusses slavery as a step in the development of civilization. As we examine the history of civilization we find that slavery marks a distinct advance on the condition preceding it. In the hunter period the savage kills his conquered enemy. In the pastoral state slavery is not found, but when an agricultural state is reached we again find this institution. Slavery had its "natural and appropriate place" in the military states of antiquity. As the existence of these states was necessary to human development, we must recognize the institution as a "necessary step in human progress." Slavery, says the author, discharged important offices in "the later social evolution—first, by enabling military action to prevail with a degree of intensity and continuity requisite for the system of incorporation by conquest which was its final destination; and secondly, by forcing the captives, who with their descendants came to form the majority of the population in the conquering community, to a life of industry, in spite of the antipathy to regular and sustained labor which is deeply rooted in human nature, especially in the earlier stages of the social movement when *insouciance* is so common a trait, and irresponsibility is hailed as a welcome relief. . . . Nowhere has productive industry developed itself in the form of voluntary effort."

The introduction is followed by chapters on slavery in ancient Greece and Rome and chapters dealing respectively with the transition to serfdom and its abolition. These four chapters are well written and bring together a great deal of information on slavery and serfdom. The main facts, however, as might perhaps be expected, are such as ought to be familiar to persons who are well read in history.